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ABSTRACT

Seven lessons comprise this unit on the education of the Indian people, covering past and present reservation schools for children, adult education, and the involvement of parents in their children's education. Intended for intermediate grades, each lesson contains objectives, four activities, and evaluation. It is necessary to teach the lessons in sequence so that students can understand the time line of the past, transition period, and present. For example, lesson 3 is about learning in schools on the reservation. Its activities are to read the narrative about the family and school life of Elijah Blackthunder, interview parents or guardians about their school days, write a reaction paper to a visitor speaking in an Indian dialect, and answer a question about reservation schools in paragraph form. Some lessons may require more than one day to complete. An accompanying cassette tape is available from Audiovisual Center, Black Hills State College, Spearfish, South Dakota 57783 ($1.50). (ND)

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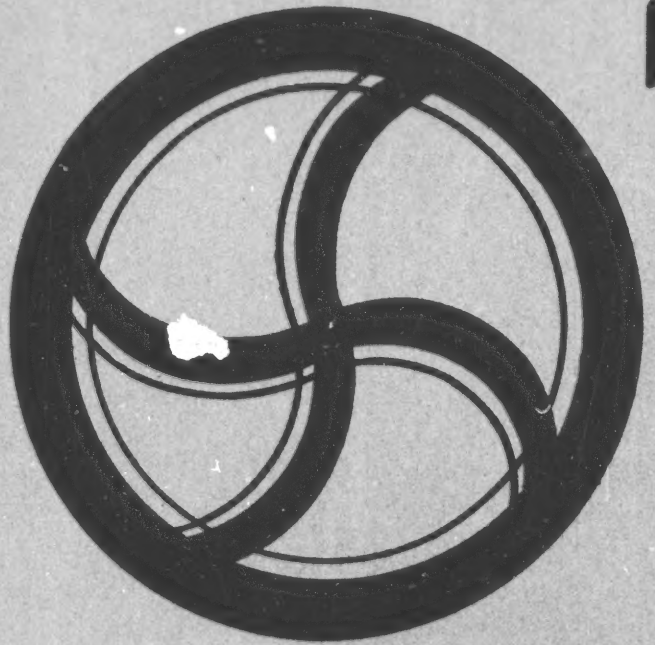
LEARNING OF THE INDIAN PEOPLE



SISTER CHARLES PALM

Illustrations: Reuben DuMarce

This is a symbol of four ages...
infancy, youth, middle age, old age.
Learning is a life-long process.

Indian Education
DIVISION OF ELEMENTARY AND SECONDARY EDUCATION
Department of Education and Cultural Affairs
Pierre, South Dakota 57501

Thomas C. Todd
State Superintendent
State of South Dakota

"INDIAN ETHNIC HERITAGE STUDIES CURRICULUM DEVELOPMENT PROJECT" - 1974-75

This unit of Indian Cultural Curriculum was initiated, encourage, and developed under the leadership of Dr. Donald Barnhart, former State Superintendent of Schools of South Dakota.

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Dr. Roy Krosky and Staff of the General Assistance Center, Northern Colorado College, Greeley
Dr. Jim Davis and Staff of the Social Science Consortium, University of Colorado, Boulder
Roxy Pestello, Consultant, Social Science Consortium, University of Colorado, Boulder

ABOUT THE AUTHOR

SISTER CHARLES PALM has lived closely with Indian community both on the Crow Creek and Sisseton-Wahpeton Reservations where she served ten years as a teacher at the elementary and secondary levels and a counselor to Indian students who refer to her as Sister "Chuck". Her work has had impact upon school curriculum through the development of cultural arts programs. In addition, she has participated in the development of the State Department of Public Instruction's Social Studies curriculum guides in 1966-67 and served as a teacher in piloting these materials.

Sister Charles began working with Ethnic Heritage for this Project early in 1974 in the planning and the development of guidelines that facilitated this project. In the development of units for this project, she moved in with ease in incorporating Indian expertise in music, folklore and commentary. Sister Charles developed the following units for the total project:

(1) *Learning of the Indian People*

(2) *Social Life of the Indian People*

(3) *Government of the Indian People*

GOALS OF THE ETHNIC HERITAGE

CURRICULUM PROJECT

To focus on life, ways and history of the Dakota/Lakota Indian people.

To include the transition period as well as the past and the present in the units that will be developed.

To provide activities which are intended to improve self-concept of the students.

To utilize learn-by-doing activities.

To provide a variety of activities which will allow students to learn in different ways and at different rates.

To provide content and suggested activities for the Ethnic Heritage teacher at the intermediate grade level.

INTRODUCTION

This is a unit on the education of the Indian people. This unit begins with the informal education during the pre-reservation days.
It covers the education of Indian children in the first schools on the reservations up to present-day education of children.
It also covers educational opportunities for adults, and the involvement of Indian parents in the control of the education of their children today.
It ends with the contributions that the Indian people have made to education.

This unit is for students at the intermediate grade level. It contains seven lessons. Some lessons may require more than one day to complete. It is important to teach the lessons in order in which they are written so that the student can understand the time line of the past, transition period, and present day.

This unit contains objectives which coincide with the activities. Each lesson contains four activities. These are suggested activities. The activities do not necessarily have to be taught in the order that they are listed.

The evaluation is built into the objectives. When the objectives are met the evaluation takes place. As a teacher if you wish further evaluation, we leave that to your creativity.

ACKNOWLEDGMENTS

Reuben DuMarce - for his art work

Elijah Blackthunder - reading for authenticity

Mary Gottsleben - reading for correct English

Social Science Consortium - for technical advice

Ethnic Heritage Studies Committee - for support and critiquing

OUTLINE

I. Learning for a young Indian boy during pre-reservation days.
   A. Memorizing and telling legends
   B. Observing nature
   C. Hunting
   D. Fishing
   E. Fighting as a warrior
   F. Respecting

II. Learning for a young Indian girl during pre-reservation days.
   A. Making clothing
   B. Learning personal care
   C. Homemaking

III. Learning in Schools on the Reservation.
   A. Native language
   B. Learning in Government Boarding Schools
   C. Learning in Mission Boarding Schools
   D. Learning in day schools
   E. Senate Investigation of 1928

IV. Learning for students today.
   A. Choice of schools
   B. Cross-cultural conflicts
   C. Results of cross-cultural conflicts

V. Learning for Adults.
   A. Adult Basic Education
   B. College Centers
   C. College Extension courses
   D. Vocational training

VI. Control of Indian Education.
   A. Involvement
   B. Election to School Boards
   C. Advisory Boards
   D. Recommendations after a two-year study

VII. Contributions Indians have made to education
   A. Foods
   B. Medicines
   C. Clothing
   D. Fine Arts - Art, Dance, Music
   E. Travel

LESSON ONE

HOW DID AN INDIAN BOY LEARN LONG AGO?

REASONS FOR TEACHING THIS LESSON

To learn about education of the Indian people during pre-reservation days, in order to improve the self-image of the Indian student and to improve cross-cultural relations by being better informed.
To learn about nature by experience just as a young Indian boy did.
To learn how to evaluate story-telling.

OBJECTIVES

--Each student will correctly list, without going back to the narrative, 4 of the 6 things an Indian boy learned.
--One spokesman (from each group) will share verbally with the class his group's list. (See method)
--Students will take a nature walk and record things he has never experienced.
--Each student will answer one question in paragraph form.

RESOURCES

Indian Child Life by Charles Eastman
pp. 37 - 57
pp. 75 - 92
Speaking of Indians by Ella Deloria
pp. 63 - 68
The Mystic Warriors of the Plains by Thomas E. Mails
pp. 510 - 549
Wooden Leg by Thomas B. Marquis
pp. 1 - 55
Black Elk Speaks by John G. Neihardt
pp. 7 - 60
The Sun Dance People by Richard Erdoes
pp. 56 - 68

MATERIALS NEEDED:
Narrative One - How Did An Indian Boy Learn Long Ago?
Student Activity Sheet One
Student Activity Sheet Two

METHOD - HOW TO ACCOMPLISH

--Read the narrative. Follow the discussion.

--Divide into groups (four students in each group). Allow time to tell or write (group decides which) favorite legends.
Provide Student Activity Sheet One.
Conclude with discussion: e.g. How did (do) you feel when your parents tell you a story?

--NATURE WALK: Plan where students will go. Provide pencils and Student Activity Sheet Two. Conclude with Discussion about the experiences of the students.

--Each student will answer in paragraph form one of the following:
A. Why do you think it is important for one to be aware of his environment?
B. Explain how this lesson helps you understand the different ways a young Indian boy learned.
C. Explain how this lesson helps you understand the bravery of a young Indian boy.
This should be evaluated by the teacher with a written comment to the student.

RESOURCES FOR THE LEGEND EXERCISE:

Teepee Stories by Edward Dolch
Legends of the Mighty Sioux (State Library)
Myths and Legends of the Sioux by Marie L. McLaughlin
Wigwam Evenings by Charles and Elaine Eastman
FILM: Legends of the Mighty Sioux (State Library)

STUDENT ACTIVITY SHEET ONE

When you tell a story to someone else, what "good things" could result?

Discuss this question in your group.

Your group must list four "good things". e.g. My listener enjoys it.

1. _____

_____

2. _____

_____

3. _____

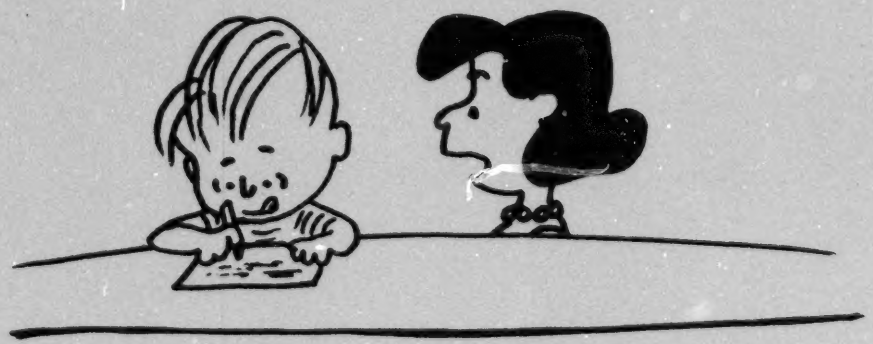
_____

4. _____

_____

Choose a group spokesman.

The group spokesman will share the "good things" with the rest of the class.



STUDENT ACTIVITY SHEET TWO

NATURE WALK

During the nature walk record one thing you have never experienced in each of the following areas:

Seeing _____

_____

_____

_____

Tasting _____

_____

_____

_____

Hearing _____

_____

_____

_____

Smelling _____

_____

_____

_____

Touching _____

_____

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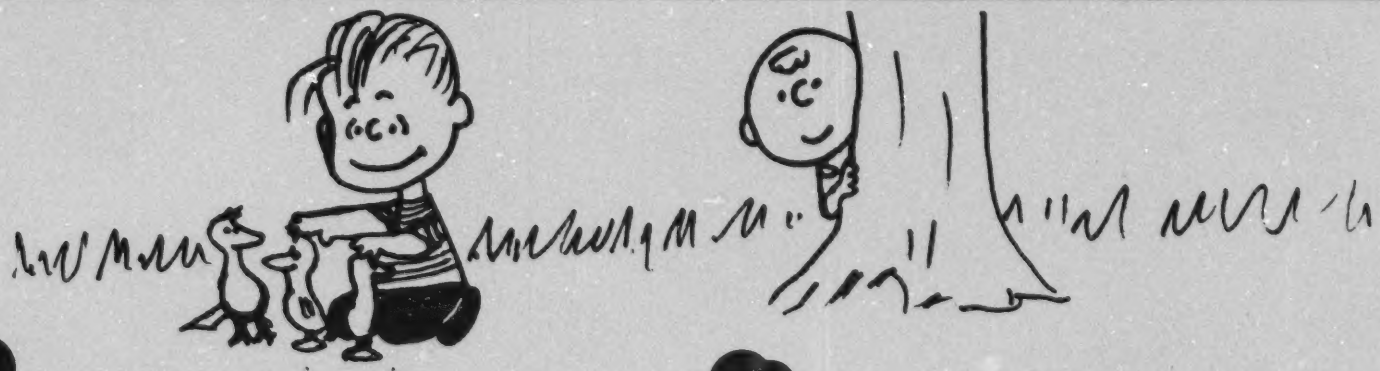


INTRODUCTION

THIS IS A STORY ABOUT THE EDUCATION OF THE INDIAN PEOPLE. THIS STORY IS ABOUT THE PAST LEADING UP TO THE PRESENT DAY.

IT TELLS HOW THE INDIAN CHILDREN LEARNED DURING THE DAYS WHEN THE INDIAN PEOPLE FIRST CAME TO THE DAKOTAS.

IT TELLS ABOUT THE FIRST SCHOOLS ON THE RESERVATIONS.

IT ALSO TELLS ABOUT INDIAN EDUCATION TODAY, LEARNING OPPORTUNITIES FOR ADULTS, AND THE CONTROL OF INDIAN EDUCATION.

LASTLY IT TELLS ABOUT THE CONTRIBUTIONS THE INDIAN PEOPLE HAVE MADE TOWARD EDUCATION.

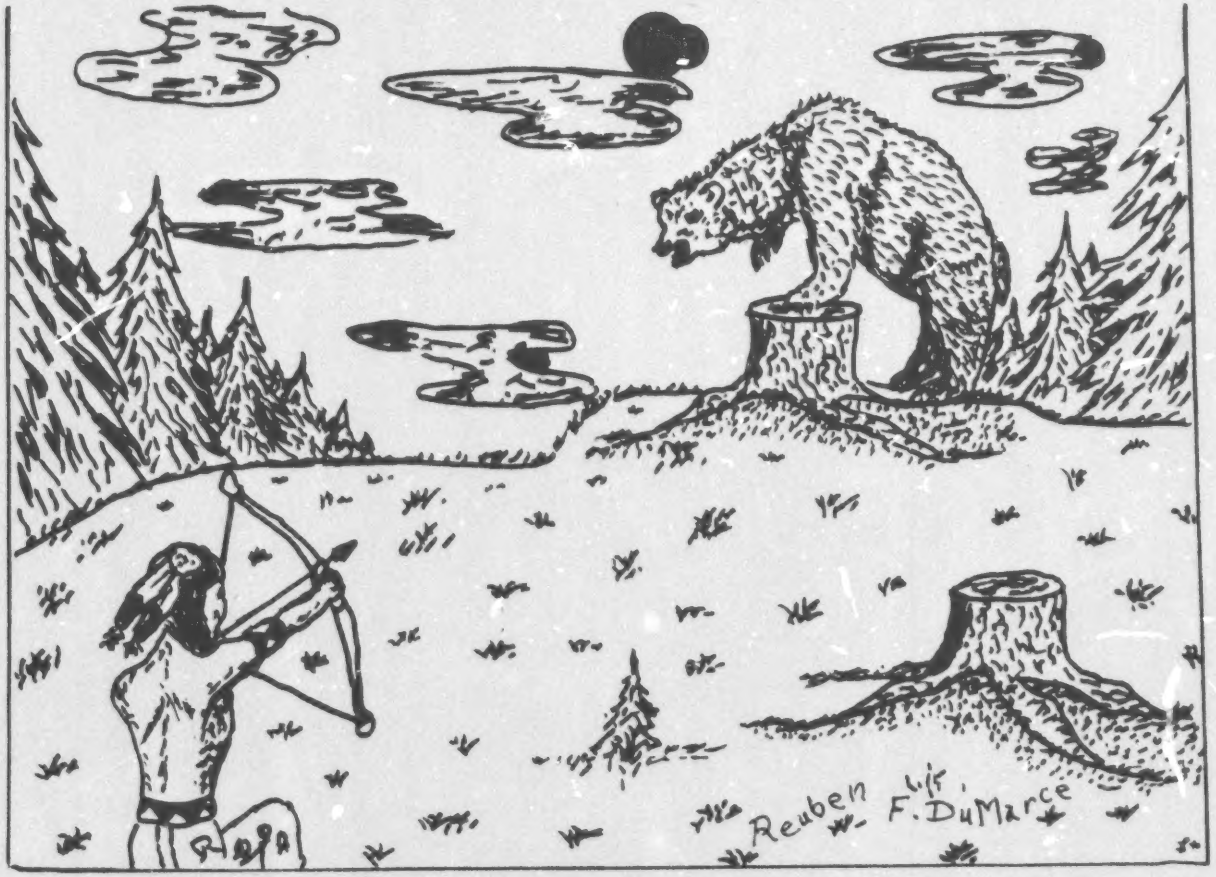
TODAY INDIAN EDUCATION WILL MAKE MORE PROGRESS IF TEACHERS, PARENTS, STUDENTS AND SCHOOL BOARDS WILL KNOW MORE ABOUT IT AND WILL BECOME MORE CONCERNED ABOUT IT.

HOW DID AN INDIAN BOY LEARN LONG AGO?

LONG AGO WHEN THERE WERE NO RESERVATIONS, THERE WERE NO SCHOOLS EITHER. SO AN INDIAN BOY LEARNED FROM HIS PARENTS, GRANDPARENTS OR UNCLES.

IN THE EVENING THE FATHER, MOTHER OR GRANDPARENTS WOULD TELL LEGENDS. IT WAS EXPECTED OF THE YOUNG INDIAN BOY TO BE ABLE TO REPEAT THESE LEGENDS. WHEN HE TOLD THE STORY, THE WHOLE FAMILY BECAME HIS AUDIENCE.

SOMETIMES THE YOUNG BOY WOULD GO FOR A NATURE WALK WITH HIS FATHER OR UNCLE. THE BOY WOULD LEARN TO BE OBSERVANT OF THE THINGS AROUND HIM DURING THE WALK. WHEN THEY RETURNED IN THE EVENING, THE FATHER OR UNCLE WOULD QUESTION THE BOY ABOUT WHAT THEY MIGHT HAVE SEEN, WITH A QUESTION SUCH AS: "ON WHAT SIDE OF THE TREES ARE THE MOST REGULAR BRANCHES?" SOMETIMES THE BOY WOULD HAVE TO NAME ALL THE NEW ANIMALS HE MIGHT HAVE SEEN THAT DAY.



A YOUNG BOY LEARNED HOW TO HUNT BY GOING ALONG WITH HIS FATHER OR UNCLE. THEY MADE KNIVES AND HATCHETS FROM BONES AND SHARP STONES. THE BOW AND ARROW WAS USED FOR HUNTING TOO. WHEN HUNTING BUFFALO ON HORSEBACK, FOUR ARROWS WERE THE REGULAR ALLOWANCE FOR ONE KILL. IF THE HUNTER NEEDED MORE THAN FOUR ARROWS IT SHOWED THAT HE NEEDED TO IMPROVE HIS SKILL AS A BOWMAN WHILE HUNTING A BOY HAD TO LEARN HOW AND WHERE TO CONCEAL HIMSELF FROM THE ANIMALS IN ORDER TO MAKE A BETTER CATCH. A BOY LEARNED HOW TO PROTECT HIMSELF FROM ATTACKING ANIMALS.

A YOUNG BOY LEARNED HOW TO FISH. HE WATCHED HIS FATHER OR UNCLE MAKE FISH LINES FROM WILD HEMP, SINEW OR HORSEHAIR. SO HE TRIED TO MAKE THEM TOO. SOMETIMES HE CAUGHT FISH BY USING FISH LINES, BY SPEARING THEM OR BY BOW AND ARROW. OTHER TIMES HE AND HIS COMPANIONS WOULD DAM THE CREEK AND DRIVE THE FISH INTO A WILLOW BASKET.

AT ABOUT THE AGE OF SIXTEEN OR SEVENTEEN, A YOUNG BOY BEGAN HIS WARRIOR DAYS. AS A WARRIOR HE HAD TO LEARN HOW TO UNDERGO HARDSHIPS. ONE OF THESE WAS TO FAST FOR FOUR DAYS AND NIGHTS, USUALLY ON A HIGH LONELY HILL. THIS FAST HELPED HIM DEVELOP HIS OWN DEEP RELIGIOUS BELIEFS, AND CREATED A GREAT DEVOTION TO THINGS OF NATURE. THIS PRACTICE WAS SATISFYING AND REWARDING. IT WAS CALLED THE VISION QUEST. A YOUNG BOY ALSO HAD TO BE ABLE TO GO INTO THE WILD COUNTRY, AND COME BACK WITHOUT LOSING HIS WAY. WHILE SLEEPING, HE HAD TO LEARN TO BE READY TO GRASP HIS WEAPON AT THE SOUND OF AN ENEMY.

A YOUNG BOY LEARNED HOW TO RESPECT HIS ELDERS. HE WAS NEVER ALLOWED TO SPEAK IN THEIR PRESENCE UNLESS HE WAS ASKED TO DO SO. HE LEARNED TO USE TITLES OF RELATIONSHIPS RATHER THAN FIRST NAMES. (EXAMPLE, "UNCLE" RATHER THAN "UNCLE JOHN")

LEARNING FOR A YOUNG INDIAN BOY WAS CAUGHT RATHER THAN TAUGHT. JUST BY BEING WITH HIS ELDERS A YOUNG BOY WATCHED AND LEARNED HOW TO DO THINGS MORE OR LESS BY HIMSELF.

LESSON TWO

HOW DID AN INDIAN GIRL LEARN LONG AGO?

REASONS FOR TEACHING THIS LESSON

To learn about education of the Indian people during pre-reservation days, in order to improve the self-image of the Indian student and to improve cross-cultural relations by being better informed.
To experience learning of a young Indian girl by cooking an Indian dish.
To learn how to write and act out skits.

OBJECTIVES

Each student will correctly list without going back to the narrative 3 of the 5 things an Indian girl learned.

Students will cook one Indian dish and share it with the class.

Each group of students will act out a learning incident from the narrative for the rest of the class.

Each student will answer one question in paragraph form.

RESOURCES

Speaking of Indians by Ella Deloria
pp. 63 - 68
Indian Child Life by Charles Eastman
pp. 83 - 92
Old Indian Days by Charles Eastman
pp. 169 - 195
The Sun Dance People by Richard Erdoes
pp. 56 - 68
Indian Recipe Books may be purchased from:
Vyla Picotte, Federal Building, Indian Health Service, Aberdeen, South Dakota 57401

MATERIALS NEEDED:
Narrative Two - How Did An Indian Girl Learn Long Ago?
Indian Recipes

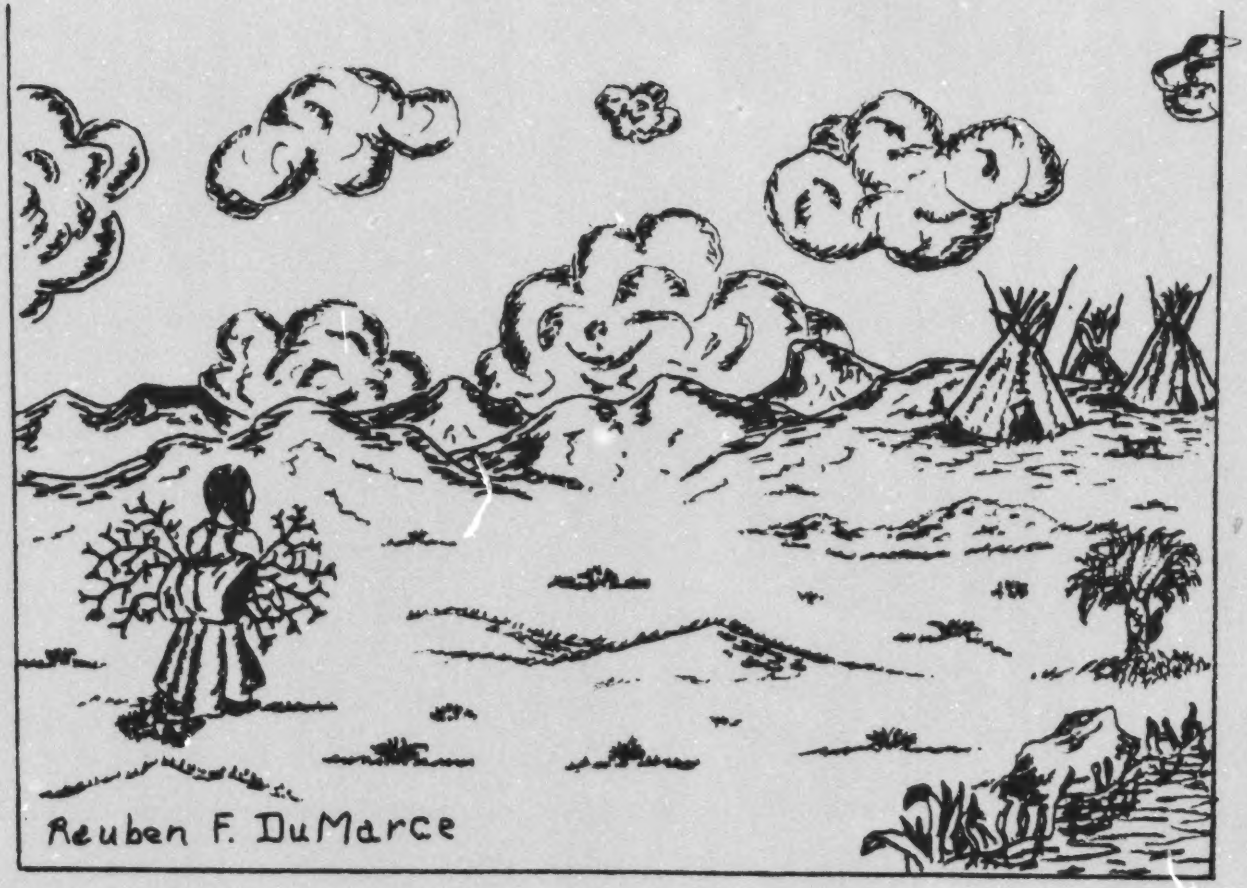
METHOD - HOW TO ACCOMPLISH

--Read the narrative. Follow with discussion.
--Divide Students into groups of four.
Decide what to cook.
Decide what ingredients are needed and who should bring what.
Decide how it will be cooked.
--Divide students into groups of four or five.
Decide which learning incident from the narrative (making tools, sewing, preparing skins, etc.) the group wants to act out.
Write the narration.
Decide who will be the narrator and other characters.
Practice the act until you think it is good enough for the rest of the class to see and hear.

DISCUSSION:

How did you feel when you acted the part of another person?
--Each student will answer in paragraph form one of the following:
A. Explain how this lesson has helped you understand all the different things a young Indian girl was taught.
B. Why do you think it is important for young girls to learn how to cook and sew?
C. Why do you think it is important for young girls and boys to learn manners?
This should be evaluated by the teacher with a written comment to the student.

HOW DID AN INDIAN GIRL LEARN LONG AGO?



SINCE THERE WERE NO SCHOOLS LONG AGO A YOUNG INDIAN GIRL LEARNED FROM HER MOTHER OR GRANDMOTHER.

USUALLY WHEN A GIRL WAS FIVE YEARS OLD SHE ACCOMPANIED HER MOTHER TO GET WATER AND TO BRING IN THE WOOD FOR FIRE.

A YOUNG GIRL LEARNED HOW TO DO MANY THINGS BY PRACTICING WITH THE CRUDE TOYS THAT HER MOTHER MADE FOR HER. SOME OF THE THINGS THE MOTHER MADE FOR HER WERE SCRAPERS TO TAN AND SCRAPE HIDES, BONE KNIVES, AND STONE MALLETS FOR POUNDING CHOKECHERRIES AND MEAT.

A YOUNG GIRL WOULD INVITE HER FRIENDS WHO WOULD BRING THEIR WORK-BAGS. THESE BAGS WERE MADE OF SKIN AND ARTISTICALLY DECORATED. THE BAGS WOULD HAVE MATERIALS FOR MAKING MOCCASINS AND CLOTHES FOR THEIR DOLLS. THE YOUNG INDIAN GIRLS SPENT MANY HOURS MAKING DOLL CLOTHES UNDER THE WATCHFULNESS OF THE GRANDMOTHER.

BY THE TIME SHE WAS FIFTEEN YEARS OLD, A YOUNG GIRL KNEW HOW TO MAKE CLOTHES, GATHER AND COOK FOOD, AND KEEP A CHEERFUL HOME. SHE ALSO LEARNED THAT TO MAKE A CHEERFUL HOME, ONE HAD TO HAVE A GOOD HEART, BE PATIENT, SPEAK LITTLE, AND MAKE EVERYONE FEEL WELCOME IN HER HOME.

BETWEEN THE AGES OF 12 AND 14 YEARS, A YOUNG GIRL LEARNED HOW TO TAN ANIMAL HIDES AND MAKE TENTS. SHE ALSO LEARNED HOW TO PUT UP AND TAKE DOWN TENTS.

A YOUNG GIRL LEARNED TO TAKE PRIDE IN HER PERSONAL APPEARANCE. SHE PAID MUCH ATTENTION TO HER HAIR. HER CLOTHING WAS NEAT AND MOST OF THE TIME SIMPLE. SHE LEARNED THE PROPER WAY OF SITTING AND STANDING. WHEN SITTING ON THE GROUND, THE PROPER WAY WAS TO SIT SIDEWISE WITH BOTH FEET UNDER HER.

THE LEARNING FOR A YOUNG INDIAN GIRL CAME FROM A GIRL'S DESIRE TO SERVE AND GIVE. HER LEARNING DEVELOPED MORE OR LESS FROM HER PLAY. SO A YOUNG GIRL WAS NEVER FORCED TO LEARN AND WORK OUT OF NECESSITY. SHE FOUND LEARNING A PLEASANT EXPERIENCE BECAUSE SHE WANTED TO BE GENEROUS AND GRACIOUS.

LESSON THREE

LEARNING IN SCHOOLS ON THE RESERVATION

REASONS FOR TEACHING THIS LESSON

To learn of the difficult times in the first schools on the reservation so that students can face and overcome difficulties they may encounter in their learning process.
To learn how to do an interview and share the information.
To experience and express the feelings of the young people who entered the first schools on the reservation.

OBJECTIVES

Each student will list two types of schools on the reservation and tell one favorable and one unfavorable thing about them.

Each student will interview his parents or guardians about their school days.

Each student will write a reaction paper.

Each student will answer one question in paragraph form.

RESOURCES

The Indian of Today by Charles Eastman
pp. 64 - 80
From the Deep Woods to Civilization by Charles Eastman
pp. 14 - 30
Oscar Howe, Artist of the Sioux by Robert Pennington
pp. 9 - 13
Speaking of Indians by Ella Deloria
pp. 109 - 119
The Middle Five by Francis Lafleche

MATERIALS NEEDED:
Narrative Three - Learning in Schools on the Reservation
Cassette Tape Recorder
Cassette (Boarding School Interview)

METHOD - HOW TO ACCOMPLISH

--Read the narrative or listen to the tape.* Follow with discussion.
--Teacher and students will devise a guide sheet or questionnaire for an interview. (Be sure to include both pleasant as well as unpleasant experiences, so that students do not receive a one-sided view.)
--Teacher and students will invite someone to teach the class in another language for about five minutes. Discuss with the students how they felt. Then have each student write a reaction paper.
--Each student will answer in paragraph form one of the following:
A. Explain two types of schools on the reservation and what was taught.
B. Why do you think it is important for you to learn the Dakota/Lakota language if you had the opportunity?
C. How do you overcome difficulties that you meet in school?
This should be evaluated by the teacher with a written comment to the student.
*Be sure to review this tape before you use it in class because you might want to use only parts of the tape. It is 45 minutes long. He speaks very slowly. If you do use the entire tape, use only about 15 minutes of it in one sitting. Enclosed is a transcription of the tape. This tape tells about the family and school life of Elijah Blackthunder. He narrates it himself. He

-continued-

To Live on this Earth by Fuchs & Haveghurst
pp. 222 - 245
FILMSTRIP: Out of the Mainstream
"What More Can You Take Away"
Warren Schloat Productions
(An Indian woman relates her experiences in the boarding school)

lives about seven miles from Sisseton. He is 57 years old. He is presently employed by the Public School System in Sisseton as Director of the Bilingual Program. He became involved in Indian Education in 1970 as Project Director of the Sisseton-Wahpeton Sioux Tribe's History/ Bilingual Project. He has been an instructor of Sioux Language for Northern State College, Aberdeen, University of South Dakota, Brookings, and Sinte Gleska Community College, Rosebud. In 1974 he received an award for Special Contribution to Indian Education which was sponsored by the South Dakota Indian Education Association.

THIS TAPE TELLS ABOUT THE FAMILY AND SCHOOL LIFE OF ELIJAH BLACKTHUNDER

January 7, 1975

Just very briefly I'd like to relate some of the things that were practices at home as a little boy, as a matter of fact I want to tell a little about my home life as a small boy growing up with my family. . . like I said before--somewheres--that I come from a family who never talked a word of English. My father and mother did not understand English and they talked the Dakota Sioux Language all together in our home. They were the type of parents who constantly talked to their children about many, many different things that they thought would be beneficial to the children later in life. And this is the type of advice that my parents constantly gave us.

In those days the people in the community, as I can recall, very seldom ever talked a word of English. But even at a real tender age, I can still remember people talking about changes that were going to happen. And in my particular family, my father was the one who disciplined us children and looking back now, I can see where he told about the changes and disciplined and advised us according to the old value system of old Indian wisdom at that time. Because like I said, no one in our community could talk English, they were all at a point in time when they were just now becoming aware that they had to talk or understand English to get along with the non-Indian people in the neighborhood. And accordingly, I think my father was still practicing the old Indian wisdom system to tell us about the changes that they foresaw coming up over the horizon. And so he usually disciplined us and talked to us and told us about the things and changes that we would encounter later in life. This was about the time that government people were picking families, I suppose, whose children they thought should go to government boarding schools.

I would imagine that our family was picked as one whose children should go to government boarding schools--and apparently my father had contacted, or vice versa, they had contacted him regarding the matter of sending us to boarding schools, and he was the type of person that thought quite a bit about his family and of the tactics that the government people used in those days was, of course, forcibly taking many, many children from their home and placing them in different settings from what they were used to; and many I know of the children who were taken to schools by this tactic did not talk English at all like we were. And so by doing what we must the old type of person and who knew and practiced, to a certain degree, the old Indian wisdom, he was agreeable to see us go off to school on the one hand--but on the other hand, he disapproved of a breaking up of family unity that existed with many, many Indian people's families in those days; often talked about it but one day he sat down and told us the time was approaching when we were to be taken to one of the boarding schools. And being ignorant of the outside world, I thought people all over the country talked the Dakota language and I wasn't aware that there were other languages that existed in this country at that period of time. But any way, he told us that in order to understand others--meaning the non-Indian people in the community and neighborhood, he said that we had to go to school and learn how to talk English so that when we returned we will get along better with everybody in the neighborhood. I thought that we were going to be gone just a few days and be back with our family again. But I was certainly wrong because it was more than eleven years before I had the opportunity to get reacquainted so to speak with my father and mother again, after which they passed away. But going to school was quite a change from what we were used to in our family life.

When we first went to one of the boarding schools was at Pipestone, Minnesota. And you can imagine the fun

arriving, what a shocking experience it was. First of all when they brought us to the building--which is the boy's building--we were taken to what I learned later was a boy's matron. She started talking to us in English, of course, but we couldn't understand a word of English and we didn't know whether to nod our heads or shake our heads in response and so when she understood that we didn't understand a word of English, she sent for a boy who preceded us to Pipestone a year earlier and he still didn't talk very good English. But, he was certainly better than we could do, so she assigned him to be our interpreter and we had to go around with him. And whenever we wanted something we would tell him, of course he would tell the boy's disciplinarian or the boy's matron what it was and then they'd tell him whatever response there was. And he'd tell it back to us in Dakota language and we got along that way for awhile. But as time went on we began to learn our ABC's and started learning to count and this type of thing in the classroon. But, as far as reading or writing we couldn't do any of that type of classroom work. But, anyway, it took quite a long time before we were able to understand and speak a few words of English. So eventually, after spending two years there, then we were pretty good at talking English. But I was, I imagine, the stubborn type, because I have never forgotten the Dakota language, but going back to the home life; my mother was the one that taught us quite a lot of things, especially reading to us from the Bible in the Dakota written Bible. And she also used to sit down with us and taught us to sing hymns and particularly, the chants that our church sang at intervals in the services, and this all adds a lasting impression on me and actually, a personal benefit to me today and teaching us this way certainly helped me in my work that I am doing these past few years.

2.4

And going back to. . . a little bit about the family life--it was a time when people were very, very poor--more

so than we ever thought or see today. On the other hand, there were happy type of family especially prior to us kids being carted away to school. But the thing that I'd like to talk about here at this point is the need for people to talk the Dakota language, because as we know in modern times that when the Dakota people were found in an eastern coastal areas they were talking the Dakota language, and as we know, there were no such people as Sioux people. They were all Dakota people and so on the basis of that I'd like to just say here, that every man, woman, boy or girl, should know something about his own Sioux language. Every time we way a Sioux word--Dakota word--it should be thrilling because Sioux people, or the Dakota people, used these words many hundreds of years ago over in that part of the country and when they first made contact with non-Indians, the records have showed they were talking the Dakota dialect of what we call Sioux language today, and for this reason even if people only know a few words, it should be comforting to know that they are carrying on a spoken tradition that has been in existence, I don't think too many people know for sure how long, or many hundreds of years, but if our people can speak or already can speak the Dakota-Sioux language, it is all the better, because it will give them a tremendous thrill in knowing they are carrying on this great tradition and it should also make them even prouder of themselves. If our people can speak the language, they will be able to help those in the community who either do not speak it or who only speak just a little bit of it. Also non-Indian people want to know how to say certain things in the Dakota-Sioux language and they are asking about the many Indian words and I'm certainly thrilled to know that classes are going to be offered again this year in these courses, and that we can probably meet the needs of those who are sincere about learning the language. And many non-Indian and Indian friends alike are proud or will be proud that they can speak a few--even a few phrases in the Dakota language and be able to understand what they say and possibly they can

learn to read just a little bit. Even once in a while though, we find a few younger Indians who seem to hesitate or even are a little bashful to speak their own language. But, if they know their own language, they should not be bashful about it at all, but instead be proud of it because there are very few people in our country who can speak two languages, and if they can it's a great privilege. There is an old saying that every time a person learns another language he or she gains another soul, and so it shouldn't be so awful hard to learn our own language over again--because this is our own native tongue and I think that Indian people can learn easier than others, although there are non-Indians who don't seem to have too much problem in saying sentences or phrases. We can, though, learn about our own language to give us the feeling that we know something about it anyway and get away from feeling an air of apprehensiveness, that we encounter lots of times in classroom situations. And I think by getting right down and earnestly and sincerely helping them learn we will eventually at least alleviate this particular situation that we lots of times encounter. And naturally when they start learning, they know how it sounds to be able to speak and how many words that make up sentences and be able to put many words together and make simple phrases and sentences and be able to understand what they are saying.

And so now and going back to my mother again--she is the one who taught me everything as far as reading and writing and talking and being able to speak and so forth. She's the one that made me or taught me all that I know about the language today, and at this point of time I'd like to say that what I'm doing and what I'm worth, I owe it to my father and mother, particularly, and I'm sure that if they were alive they would be proud of my involvement and my concern for improvements and quality education for our own people on the

reservation. And so, I'm thankful that my parents were the type of people who were deeply concerned for their children and saw to it that changes were made, and eventually with me coming out of high school from one of these boarding schools. But you know that in spite of the fact that the people, particularly in our community, from what I remember, they were doing many, many things that were evident of being self-supporting. For instance, I'd like to relate just a little bit about how my dad used to provide for us. Annually he put in, oh, probably about three or four acres of garden. According to today's standards three or four acres is a big tract of land; it's a rather large parcel of land to cultivate and raise things that would provide for the family--but this is just exactly what my father used to do. Every year he put in enough crops of corn, beans, potatoes and many other things that would keep our family alive through the heart of the winter and maybe longer, and he saw to that.

But he had property--I still remember in our neighborhood people had horses. Some were a little better off than the others though, but some had two teams of horses and others probably had a little more, but the one thing that really impressed me was the shape that they kept their horses in. Actually the Sioux people were always proud of their horses, that's a thing that everyone had. That's the animal that everybody--most everybody had in the community and the neighborhood. They really made good use of them--just really took special care of them. But anyway . . .as a little boy most times prior to going to school though, I used to hear the word, "prejudice" in Indian and they say we know *_____ which means "prejudice" and they, unfortunately--this was the attitude on the part of the non-Indian.

And there was a time when my people, the Indian people were allowed to rent out their land and very few cases,

*Listen to tape.

Tape, Elijah Blackthunder

I remember, Indians sold some of their land. The same people who were probably willing to lease and buy lands often at the lowest rates possible--that is from my viewpoint late in life were opposed to allowing the Indian students to attend the district schools; and now, looking back at those time, I think this is probably one of the reasons why some of the Indian children were forced to go to government schools. They were the non-Indian community--actually opposed certain families from coming to--that is, their children to come to their district school and so, the non-Indian people--often, that is--accordingly, they would overlook the traditions and the heritage of the Indian people and particularly their culture and the efforts of many to provide for themselves and be self-sustaining like I mentioned a while ago about my father raising pigs, having garden spots--provide living for us that way. But, more recently, the Sisseton-Wahpeton Sioux people have made many attempts to improve their conditions. As a matter of fact, I would say that one of the priorities that the tribe and the tribal council has is the improvement of conditions on the reservation. Despite many years of Federal and other BIA programs in their attempt to do this, the people on our reservation, especially our Indian people, are considered to be in an economically deprived area. And you know, back here a few years, according to research and studies that everyone was doing at one particular point in time, we were found to be the poorest Indian tribe in the United States. But probably--I can say that we have made quite a lot of improvements economically, and the tribal council and the tribal government is constantly coordinating all programs designed to benefit the Indian people, and every effort and every opportunity is being grabbed up and are being made use of to the best of their ability and particularly, and certainly, a lot of efforts are being made to renew and rebuild the arts and crafts, the heritage, the pride and self-image of the Indian people. Especially, our

Indian youth, although we have programs which deals with Adult Education wherein efforts are being made to improve the educational standards of the Indian people. But, that all takes time. The evidence of this will not show up for another, possibly, few years. But, with that, I'd like to come to a conclusion, and I'd just like to say that this was a really wonderful opportunity for me to tell about my home life as a little boy with my family prior to my going away to school and eventually, coming out as a high school graduate.

But going the last couple of years to a government boarding school type of life that I've always had, I begin to wonder what was I to do after coming out of there--because, as we all know looking back at those times, there were no such thing as education programs for Indian people; wherein, the children who graduate, for instance, from high school could not get a loan from anywheres, or was there such a thing as jobs any place in the country. But, to add just a little bit to what was already said about my life in government schools; in those days we were under strict military type of training. For instance, now, the first two years as I mentioned spending in Pipestone, I remember that every spare moment--every opportunity that the boy's disciplinarian had, was spent in learning to march and we usually, that is in my particular case, I learned to march and I marched until I was blue in the face. But, this type of training finally--and thank goodness came to an end when we were transferred to Wahpeton from Pipestone. We were transferred to Wahpeton after spending my first two years in Pipestone. The government had apparently had a change of policy where as an example, the children who came from this reservation would be much closer to home in Wahpeton than they would be in Pipestone. So, here come one day we were told that three carloads of kids were being taken to Wahpeton. I don't know whether it was fortunate or unfortunate, but my brother and I and my sister were included in that

group and we headed for Wahpeton one cold winter day. And after traveling half a day, they stopped and took us into an eating place where they fed us. And then, we continued on until we got to Wahpeton. But, when we arrived at Wahpeton that evening, I imagine we aroused quite a curiosity, because when we stopped out in the front, there was quite a crowd gathering. We had that already previous experience in associating with other kids, so we quickly let them know that we came from another government school, because there is one or two in the group that try to be smarties. We quickly shoved them aside and let them know who's coming. But, anyway, like I said awhile ago, that thank goodness the military type of training soon came to an end. That was one of the most joyous occasions that ever happened in any of the government schools we attended.

One day the boy's disciplinarian had us line up in from of the building and he was up on the top step and announced that there would be no more drilling and marching in the future. We didn't have to line up to go to our meals and naturally, that almost caused the boys to go crazy.

But anyway, life in the government schools was not all that bad; we had many, many pleasant times, but then on the other hand, we had many, many days that were really kind of . . .so sad, because sometimes we were treated cruelly . . . . . But those of us who were a little older, in that point in time, know that that was a result of severe beatings, because of rule breaking or something of that nature. But, this is too sordid and sad to go into details. But, to give an example, or to tell an example how life was in the government schools--that's the way it is. But anyway, I'd like to sit back and remember a lot of those

Tape, Elijah Blackthunder

pleasant occasions that we had in school.

THE CHILDREN COULD NOT SPEAK ENGLISH WHEN THEY FIRST CAME TO SCHOOL. SO IN ORDER TO LEARN THE ENGLISH LANGUAGE FASTER, THE CHILDREN WERE NOT ALLOWED TO SPEAK THEIR OWN LANGUAGE. IF THEY DID, THEY WERE PUNISHED. IF CHILDREN RAN AWAY FROM SCHOOL, THEY WERE THROWN IN JAIL FOR A PUNISHMENT. IF PARENTS DISAGREED WITH THE SCHOOL'S DECISION THEY WERE THROWN IN JAIL TOO.

IN MOST BOARDING SCHOOLS, THE STUDENTS WERE EXPECTED TO GIVE HALF OF THEIR SCHOOL TIME TO WORK IN THE KITCHEN, DINING ROOM, LAUNDRY, SEWING ROOM, FARM OR GARDEN.

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THINGS BEGAN TO IMPROVE IN THE GOVERNMENT BOARDING SCHOOLS AFTER AN INVESTIGATION BY THE SENATE IN 1928.

THE DAY SCHOOLS WERE VERY MUCH LIKE THE SCHOOLS TODAY. THE CHILDREN EITHER WALKED OR RODE ON A HORSE TO SCHOOL. CHARLES EASTMAN TELLS OF HIS FIRST SCHOOL DAYS. HE SAYS, "I OBEYED MY FATHER'S WISHES, AND WENT REGULARLY TO THE LITTLE DAY SCHOOL, BUT AS YET MY MIND WAS IN DARKNESS. WHAT HAS ALL THIS TALK OF BOOKS TO DO WITH HUNTING OR EVEN WITH PLANTING CORN, I THOUGHT?"

MY FIRST SCHOOL DAYS, BY CHARLES EASTMAN, PP. 25 - 26

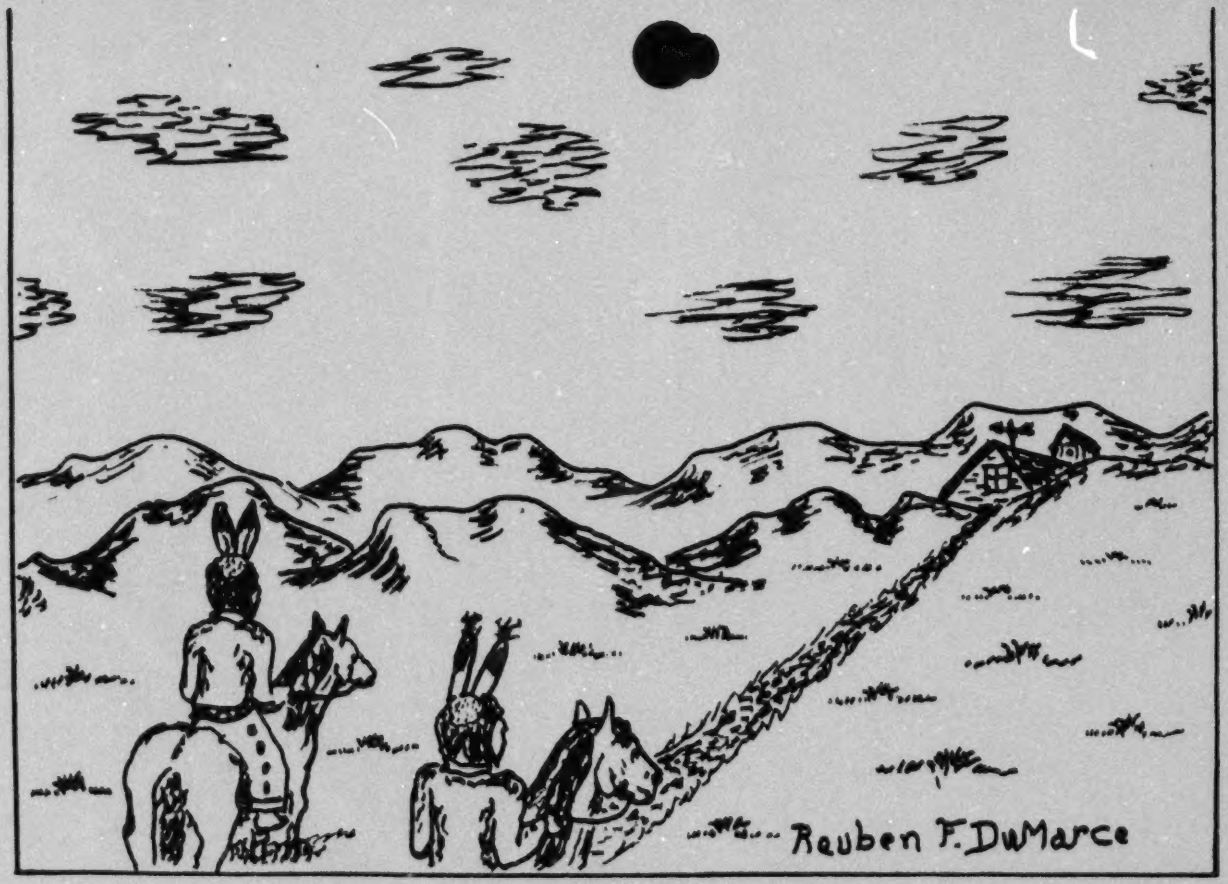
LEARNING IN SCHOOLS ON THE RESERVATIONS

ABOUT 1868 WAS THE BEGINNING OF RESERVATIONS IN SOUTH DAKOTA. A RESERVATION IS A PIECE OF LAND ON WHICH THE INDIAN PEOPLE WERE EXPECTED TO LIVE. THIS LAND WAS SET ASIDE BY THE UNITED STATES GOVERNMENT. THERE ARE NINE RESERVATIONS IN SOUTH DAKOTA. THEY ARE:

PINE RIDGE
ROSEBUD
CROW CREEK
CHEYENNE RIVER
STANDING ROCK
FLANDREAU
LOWER BRULE
SISSETON - WAHPETON
YANKTON

ON THESE RESERVATIONS THE GOVERNMENT ALSO BUILT SCHOOLS. SOME OF THESE SCHOOLS WERE BOARDING SCHOOLS AND SOME WERE DAY SCHOOLS. BY 1913 THERE WERE 223 DAY SCHOOLS AND 26 RESERVATION BOARDING SCHOOLS IN SOUTH DAKOTA.

THE CHILDREN WHO WENT TO THE BOARDING SCHOOLS WERE MANY MILES FROM THEIR HOMES. SOME OF THE WAYS IN THESE BOARDING SCHOOLS WERE NOT TOO PLEASANT.



LATER ON CHARLES EASTMAN WENT TO A MISSION SCHOOL STARTED BY DR. ALFRED L. RIGGS AT SANTEE AGENCY IN NEBRASKA. ACCORDING TO CHARLES EASTMAN THIS SCHOOL TURNED OUT SOME OF THE BEST EDUCATED SIOUX INDIANS. MANY OTHER MISSION SCHOOLS WERE STARTED BY OTHER MISSIONARIES OF DIFFERENT CHURCHES. IN SOME MISSION SCHOOLS THE CHILDREN WERE NOT ALLOWED TO SPEAK THEIR OWN LANGUAGE AND SOMETIMES THEY WERE PUNISHED IF THEY DID. BUT MANY OLDER INDIAN PEOPLE ARE GRATEFUL FOR WHAT THEY HAD LEARNED IN THE MISSION SCHOOLS, EVEN THOUGH THEY HAD TO SUFFER HARDSHIPS.

THE MISSIONARIES WERE INTERESTED IN PRESERVING THE NATIVE LANGUAGE. IN ABOUT 1867, THEY BEGAN TO WRITE DICTIONARIES, BIBLES AND HYMN BOOKS IN DAKOTA AND LAKOTA, THE NATIVE LANGUAGE OF THE PEOPLE. THEY TAUGHT THE PEOPLE HOW TO READ AND WRITE IN THEIR NATIVE LANGUAGE.

EVEN THOUGH THERE MAY HAVE BEEN QUITE A BIT OF HARDSHIP DURING THE FIRST SCHOOL DAYS ON THE RESERVATION, THE STUDENTS EXPERIENCED A SATISFACTION IN LEARNING MANY NEW THINGS.

LESSON FOUR

LEARNING FOR INDIAN STUDENTS TODAY

REASONS FOR TEACHING THIS LESSON

To learn about Indian education of today and become aware of problems that might exist and learn how to cope with the problems.
To learn map reading skills.
To experience learning outside the classroom.

OBJECTIVES

Each student will correctly list without going back to the Narrative three kinds of schools for Indian students in South Dakota today.

Each student will locate all schools referred to in the Narrative.

Each student will write an observation paper.

Each student will answer one question in paragraph form.

RESOURCES

The Indian Student by John Bryde
Childhood and Society by Erik Erikson
pp. 114 - 165
Textbooks and the American Indian by American Indian Historical Society
Formal Education and Culture Change by Edward A. Parme
Amerindian Education by Louis Thomas Jones
To Live on this Earth by Fuchs and Havighurst
pp. 82 - 91

MATERIALS NEEDED:
Narrative Four - Learning for Indian Students Today
Map of South Dakota

METHOD - HOW TO ACCOMPLISH

--Read the Narrative.
Follow with discussion.

--Each student will draw a map of South Dakota or the teacher can provide an outline map of South Dakota. They will locate the following on the map:
A. Nine reservations in South Dakota.
B. All the schools mentioned in the Narrative.
C. The school they attend.

--Students and teacher plan a field trip to visit another school different than their own.
When students return they will write a paper to tell how the schools were alike and how the schools were different.
Students will share their ideas by reading their paper to the rest of the class.

--Each student will answer in paragraph form one of the following:
A. What kind of a school do you attend?
What are the good things about it?
What are the things that are not so good?
B. Of all the teachers you had, write about the teacher you liked the best and why you like him or her the best?
C. Of all the subjects you are learning or have learned, which do you think is the most important and why?
This should be evaluated by the teacher with a written comment to the student.

LEARNING FOR INDIAN STUDENTS TODAY

TODAY INDIAN STUDENTS HAVE A CHOICE OF SEVERAL SCHOOLS THEY COULD ATTEND. THEY COULD ENROLL IN A BIA DAY SCHOOL IN THEIR OWN COMMUNITY, IN A GOVERNMENT OR MISSION BOARDING SCHOOL, OR IN A PUBLIC SCHOOL NEAR OR ON THE RESERVATION. HOWEVER, MOST STUDENTS CHOOSE TO ATTEND THE SCHOOL IN THEIR OWN COMMUNITY.

TODAY THERE ARE 18 DAY SCHOOLS FOR INDIAN STUDENTS IN SOUTH DAKOTA. THEY ARE:

<u>ON CHEYENNE RIVER RESERVATION</u>

BRIDGER NEAR HOWES, SOUTH DAKOTA
CHERRY CREEK AT CHERRY CREEK, SOUTH DAKOTA
PROMISE NEAR MOBRIDGE, SOUTH DAKOTA
RED SCAFFOLD NEAR FAITH, SOUTH DAKOTA
SWIFT BIRD NEAR GETTYSBURG, SOUTH DAKOTA
WHITE HORSE AT WHITE HORSE, SOUTH DAKOTA

<u>ON CROW CREEK RESERVATION</u>

FORT THOMPSON AT FORT THOMPSON, SOUTH DAKOTA

<u>ON PINE RIDGE RESERVATION</u>

ALLEN AT ALLEN, SOUTH DAKOTA
LITTLE WOUND AT KYLE, SOUTH DAKOTA

LONEMAN AT OGLALA, SOUTH DAKOTA

MANDERSON AT MANDERSON, SOUTH DAKOTA

PORCUPINE AT PORCUPINE, SOUTH DAKOTA

WANBLEE AT WANBLEE, SOUTH DAKOTA

ON LOWER BRULE RESERVATION

LOWER BRULE AT LOWER BRULE, SOUTH DAKOTA

ON SISSETON-WAHPETON RESERVATION

BIG COULEE AT PEEVER, SOUTH DAKOTA

ENEMY SWIM AT WAUBAY, SOUTH DAKOTA

ON STANDING ROCK RESERVATION

BULLHEAD AT BULLHEAD, SOUTH DAKOTA

LITTLE EAGLE AT LITTLE EAGLE, SOUTH DAKOTA

TODAY THERE ARE FOUR GOVERNMENT BOARDING SCHOOLS IN SOUTH DAKOTA. THEY ARE:

CHEYENNE-EAGLE BUTTE AT EAGLE BUTTE, SOUTH DAKOTA

FLANDREAU AT FLANDREAU, SOUTH DAKOTA

OGLALA COMMUNITY AT PINE RIDGE, SOUTH DAKOTA

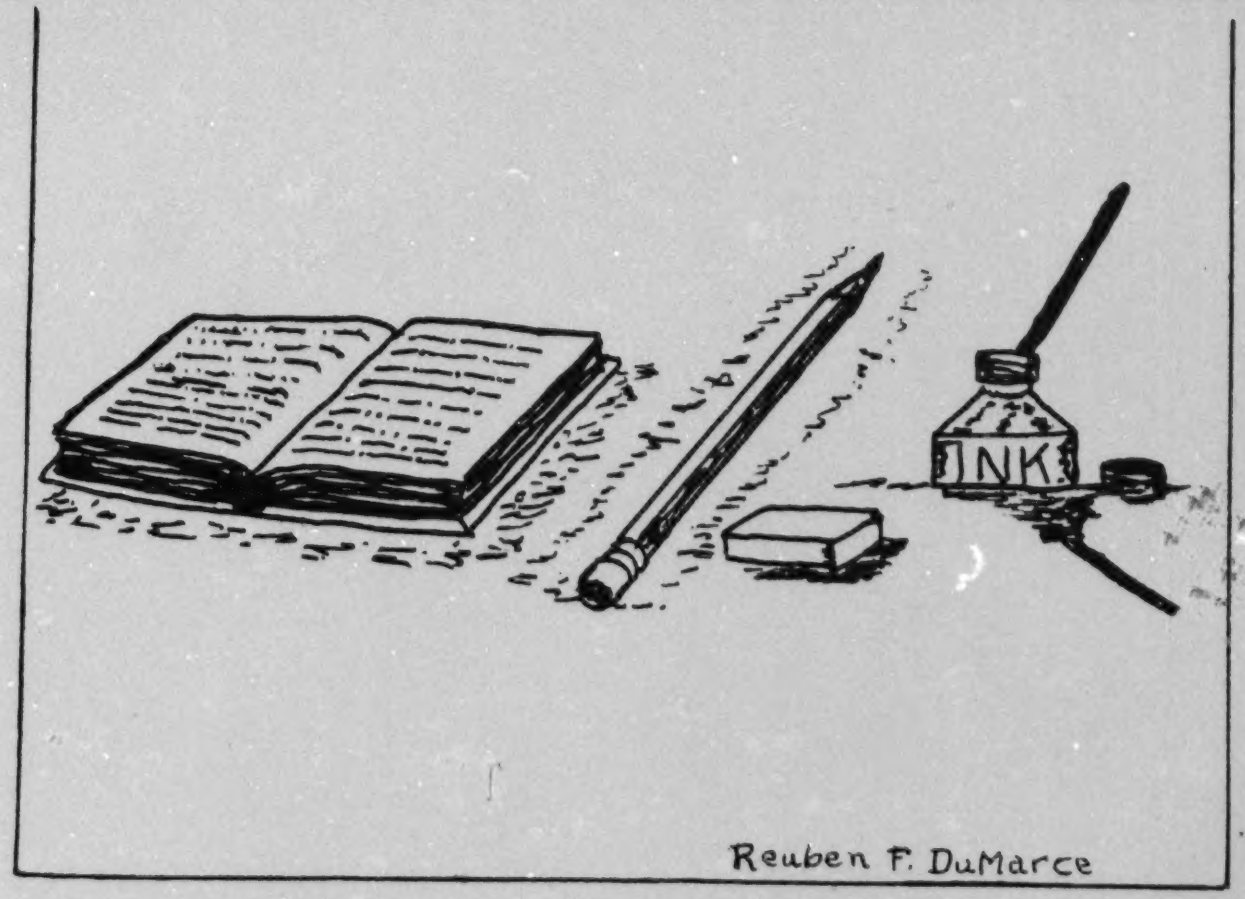
PIERRE AT PIERRE, SOUTH DAKOTA

TODAY THERE ARE SIX MISSION BOARDING SCHOOLS IN SOUTH DAKOTA. THEY ARE:

MARTY MISSION AT MARTY, SOUTH DAKOTA
ST. FRANCIS AT ST. FRANCIS, SOUTH DAKOTA
HOLY ROSARY AT PINE RIDGE, SOUTH DAKOTA
BRAINARD AT BRAINARD, SOUTH DAKOTA
ST. JOSEPH'S SCHOOL AT CHAMBERLAIN, SOUTH DAKOTA
ST. MARY'S AT SPRINGFIELD, SOUTH DAKOTA.

SOME INDIAN STUDENTS ATTEND PUBLIC SCHOOLS.

A YOUNG INDIAN MAN TELLS ABOUT HIS EXPERIENCE WHILE ATTENDING PUBLIC SCHOOL.



AT THIS TIME HE WAS THE ONLY INDIAN STUDENT IN GRADE SCHOOL. HE SAYS, "THE GRADE AND HIGH SCHOOL EXPERIENCES WERE BOTH VERY PLEASANT BECAUSE I WAS A SPECIAL PERSON IN THE EYES OF THESE TEACHERS, BECAUSE I HAD MADE AN EXTRA EFFORT TO TELL ABOUT INDIANS TO THE CLASS AND THE TEACHER WHILE MAKING SOMEWHAT OF A WORTHWHILE CONTRIBUTION TO THE CLASS."

PINE RIDGE CHILDHOOD

BY ARTHUR AMIOTTE

(SPICE PROGRAM)

ANOTHER YOUNG INDIAN WOMAN TELLS ABOUT HER EXPERIENCES IN A MISSION BOARDING SCHOOL. SHE SAYS, "MOST OF ALL I LIKED THE KIDS BECAUSE IT SEEMED THEY TRIED TO HELP EACH OTHER WITH THEIR PROBLEMS. I LIKED MOST OF THE TEACHERS BECAUSE THEY HELPED YOU WHEN YOU NEEDED INDIVIDUAL ATTENTION. THE COURSES THAT HELPED ME THE MOST FOR MY FURTHER SCHOOLING WERE ENGLISH, TYPING, BOOKKEEPING, OFFICE MACHINES AND OTHER BUSINESS COURSES."

TODAY LEARNING FOR INDIAN STUDENTS MAY BE DIFFICULT AT TIMES BECAUSE OF CROSS-CULTURAL CONFLICTS. IN MOST SCHOOLS, THE MAJORITY OF THE TEACHERS ARE NON-INDIAN. INDIAN STUDENTS HAVE DIFFERENT VALUES THAN THEIR NON-INDIAN TEACHERS. LEARNING FOR INDIAN STUDENTS WOULD BECOME EASIER IF BOTH INDIAN AND NON-INDIAN BEGAN TO UNDERSTAND AND RESPECT EACH OTHER'S VALUES.

MOST INDIAN STUDENTS BECOME MORE ENTHUSIASTIC ABOUT LEARNING WHEN CREATIVE ACTIVITIES ARE PART OF THE TEACHING METHODS.

SO EVEN TODAY, LEARNING FOR INDIAN STUDENTS IS NOT SO EASY. BUT THOSE STUDENTS WHO DISCOVER THE RIGHT WAYS OF OVERCOMING DIFFICULTIES WILL ALSO BE SUCCESSFUL IN OBTAINING THEIR EDUCATIONAL GOALS.

LESSON FIVE

LEARNING OPPORTUNITIES FOR INDIAN ADULTS

REASON FOR TEACHING THIS LESSON

To learn about the educational opportunities for adults on the reservation so that students can make plans about their own future and career.
To improve listening skills by inviting a guest speaker.

OBJECTIVES

Each student will list correctly three types of educational opportunities for adults on the reservation today.

Each student will formulate and write on paper three questions they could ask the guest speaker.

Each student will make a list of jobs they already know and another list of jobs they'd like to know more about.

Each student will make a survey of all the skills he has and classify each skill.

RESOURCES

From the Deep Woods to Civilization, by Charles Eastman
pp. 51 - 75
To Live On This Earth, by Fuchs and Havighurst
pp. 260 - 272
Indians At Work And Play, by Louis Thomas Jones
pp. 121 - 129

MATERIALS NEEDED:
Narrative Five - Learning Opportunities for Indian Students
Student Activity Sheet Three
Student Activity Sheet Four

METHOD - HOW TO ACCOMPLISH

--Read the Narrative.
Follow with discussion.

--Teacher and students will arrange to have a guest speaker (college president from Rosebud or Pine Ridge; or the education coordinator from the Reservation) to speak to them about their future educational opportunities. A question and answer period will be arranged so that the students can ask one of the three questions they have formulated.

--Students will make a list of jobs they already know and a list of jobs they'd like to know more about. (See Student Activity Sheet Three.)
Teacher and students will arrange to have the Guidance Counselor come for a visit to tell students about the jobs they'd like to know more about.

Students will make a survey of all the skills they have and classify each skill. (See Student Activity Four.)
Then the teacher or Guidance Counselor should discuss the student activity sheet with each student. In this way the teacher or Guidance Counselor can help the student find the types of jobs to which he relates best.

STUDENT ACTIVITY SHEET THREE

Make a list of jobs you already know by completing the following:

1. Jobs my friends do: _____

   _____

   _____

2. Jobs my aunts and uncles do: _____

   _____

   _____

3. Jobs my grandparents do: _____

   _____

   _____

4. Jobs my brothers and sisters do: _____

   _____

   _____

5. Jobs my mother and father do: _____

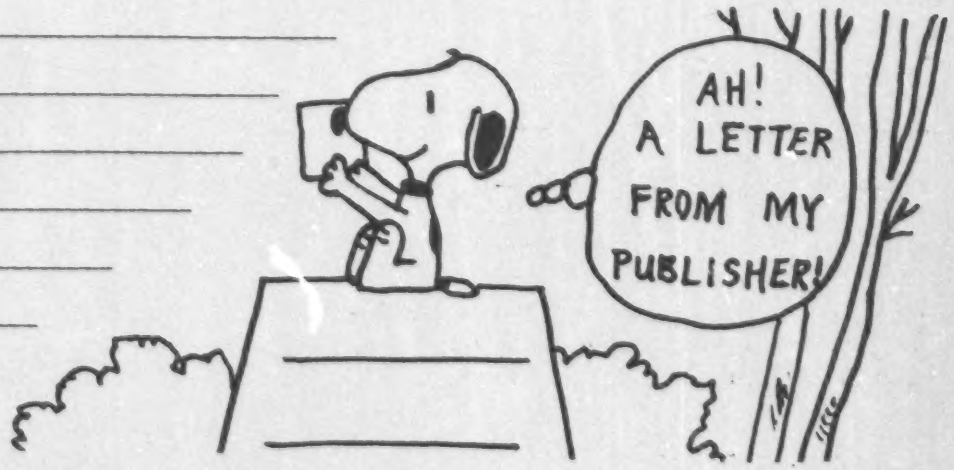
   _____

   _____

6. Jobs I do: _____

   _____

   _____



On the back of this sheet make a list of jobs you'd like to know more about.

LESSON ACTIVITY SHEET FOUR

Put a check mark in front of each of the skills you can do already. Then check the classification under which each skill applies. Some skills may go under more than one classification.

SKILL	OUTDOOR	MECHANICAL (Working with machines)	COMPUTATIONAL (Working with numbers)	SCIENCE (Solving problems)	SOCIAL (Doing things with people)	ARTISTIC LITERARY MUSICAL	CLERICAL (Office work)
____Tell Time	____	____	____	____	____	____	____
____Set alarm clock	____	____	____	____	____	____	____
____Count money	____	____	____	____	____	____	____
____Drive a car	____	____	____	____	____	____	____
____Write well	____	____	____	____	____	____	____
____Add and subtract	____	____	____	____	____	____	____
____Multiply and divide	____	____	____	____	____	____	____
____Read the newspaper	____	____	____	____	____	____	____
____Type	____	____	____	____	____	____	____
____Fill out sales slip	____	____	____	____	____	____	____
____Run an elevator	____	____	____	____	____	____	____
____Paint	____	____	____	____	____	____	____
____Cook	____	____	____	____	____	____	____
____Use a hammer and saw	____	____	____	____	____	____	____
____Use an axe	____	____	____	____	____	____	____
____Use a telephone	____	____	____	____	____	____	____
____Play an instrument	____	____	____	____	____	____	____
____Write a check	____	____	____	____	____	____	____

LESSON ACTIVITY SHEET FOUR
(CONTINUED)

SKILL	OUTDOOR	MECHANICAL (Working with machines)	COMPUTATIONAL (Working with numbers)	SCIENCE (Solving problems)	SOCIAL (Doing things with people)	ARTISTIC LITERARY MUSICAL	CLERICAL (Office work)
_____Fill out a job application	_____	_____	_____	_____	_____	_____	_____
_____Wash dishes	_____	_____	_____	_____	_____	_____	_____
_____Tie a knot	_____	_____	_____	_____	_____	_____	_____
_____Operate a cash register	_____	_____	_____	_____	_____	_____	_____
_____Use a tire guage	_____	_____	_____	_____	_____	_____	_____
_____Draw a picture	_____	_____	_____	_____	_____	_____	_____
_____Wash & polish a car	_____	_____	_____	_____	_____	_____	_____
_____Change tires on a car	_____	_____	_____	_____	_____	_____	_____
_____Operate a power lawn mower	_____	_____	_____	_____	_____	_____	_____
_____Use a ruler	_____	_____	_____	_____	_____	_____	_____
_____Cut glass	_____	_____	_____	_____	_____	_____	_____
_____Mix mortar	_____	_____	_____	_____	_____	_____	_____
_____Read & understand instructions	_____	_____	_____	_____	_____	_____	_____
_____Operate a duplicating machine	_____	_____	_____	_____	_____	_____	_____
_____Swim	_____	_____	_____	_____	_____	_____	_____

What can you do that is not shown above?

LEARNING OPPORTUNITIES FOR INDIAN ADULTS

AMONG THE INDIAN PEOPLE TODAY THERE ARE MANY ADULTS WHO DIDN'T HAVE OR PASSED UP THE OPPORTUNITY FOR COMPLETING HIGH SCHOOL AND GOING ON TO HIGHER EDUCATION.

SO TODAY MOST RESERVATIONS HAVE THE ADULT BASIC EDUCATION PROGRAM WHICH PREPARES PEOPLE TO TAKE A G.E.D. TEST. IT IS FOR PEOPLE WHO HAVE NOT GRADUATED FROM HIGH SCHOOL. WHEN PEOPLE PASS THE G.E.D. TEST, THEY RECEIVE A CERTIFICATE. THEN THEY ARE CONSIDERED A HIGH SCHOOL GRADUATE. THEY CAN THEN FURTHER THEIR EDUCATION BY ENROLLING IN COLLEGE COURSES. MANY INDIAN PEOPLE ARE TAKING COLLEGE COURSES ON THE RESERVATION.

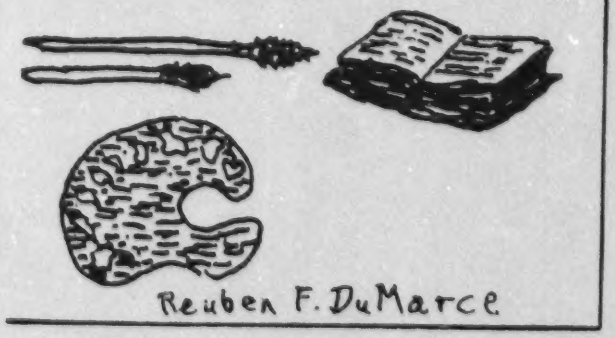
ROSEBUD AND PINE RIDGE RESERVATIONS HAVE STARTED INDIAN CONTROLLED AND OPERATED COLLEGE CENTERS. BOTH OF THESE COLLEGE CENTERS WORK WITH BLACK HILLS STATE COLLEGE IN SPEARFISH. THE REASON FOR STARTING THESE COLLEGE CENTERS WAS TO ANSWER SOME OF THE NEEDS OF THE PEOPLE ON THE RESERVATION SUCH AS:

1. THE NEED TO FILL MIDDLE AND UPPER LEADERSHIP JOB POSITIONS BY INDIAN PEOPLE.

2. THE NEED TO ACQUIRE THE SKILLS TO SUCCEED IN LIFE.

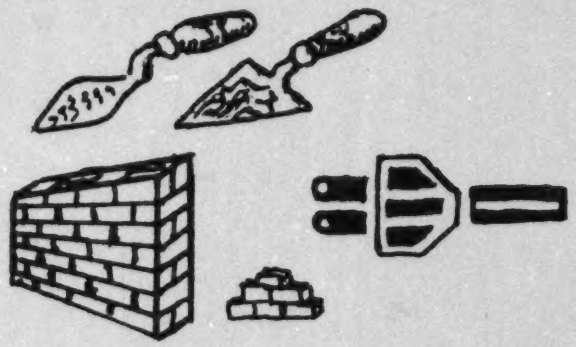
3. THE NEED TO UPGRADE THEMSELVES.

STUDENTS GOING TO ONE OF THESE COLLEGE CENTERS CAN RECEIVE AN ASSOCIATE ARTS DEGREE IN BUSINESS, EDUCATION, SOCIAL SERVICES AND INDIAN STUDIES. STUDENTS CAN ALSO ENROLL IN A GRADUATE NURSING PROGRAM AT THESE COLLEGE CENTERS. THEN IF THE STUDENT CHOOSES HE CAN FINISH HIS LAST TWO YEARS OF COLLEGE IN ANY COLLEGE IN SOUTH DAKOTA. OR THE STUDENT WITH AN ASSOCIATE ARTS DEGREE HAS A BETTER OPPORTUNITY FOR APPLYING FOR A JOB.



OTHER RESERVATIONS OFFER COLLEGE EXTENSION COURSES. SOME RESERVATIONS ALSO HAVE NEW CAREERS PROGRAM OR TEACHER CORPS BY WHICH INDIAN PEOPLE CAN RECEIVE COLLEGE CREDIT AND EVENTUALLY RECEIVE A DEGREE.

THEN THERE'S VOCATIONAL PROGRAMS WHICH PREPARE PEOPLE FOR SPECIAL JOBS. SOME OF THESE PROGRAMS ARE AVAILABLE ON THE RESERVATION AND OTHERS ARE AVAILABLE OFF THE RESERVATION SUCH AS UNITED SIOUX AT BISMARCK, NORTH DAKOTA.



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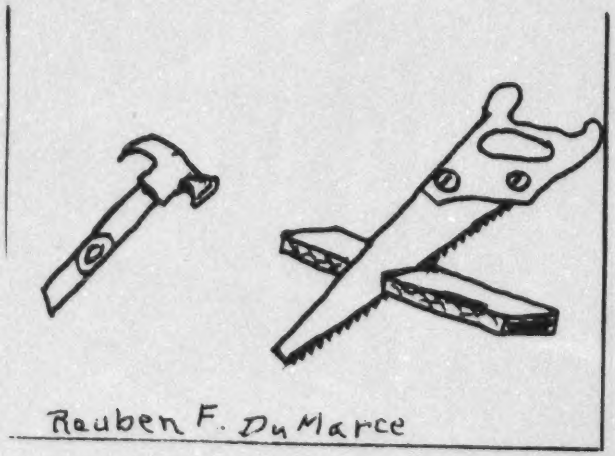


A YOUNG INDIAN MAN WHO HAS COMPLETED COLLEGE HAS THIS TO SAY "I RECEIVED LOW GRADES WHILE GOING TO HIGH SCHOOL SO I THOUGHT I WAS A 'DUMMY.' BUT I DECIDED TO TRY TO GO TO COLLEGE ANYWAY. I ATTENDED FIVE COLLEGES BEFORE I RECEIVED MY DEGREE. THE LAST COLLEGE I ATTENDED WAS MY BEST EXPERIENCE OF COLLEGE LIFE BECAUSE THERE WAS MORE EMPHASIS ON CULTURAL PLURALISM. THE IMPORTANT THING ABOUT COLLEGE IS THE VOCABULARY. STUDENTS SHOULD NOT BE AFRAID TO USE THE DICTIONARY. ONCE THEY HAVE UPGRADED THEIR VOCABULARY THEY SHOULDN'T BE AFRAID TO USE IT."

(FROM AN INTERVIEW)
WITH A YOUNG MAN AT SISSETON

So TODAY IT IS IMPORTANT FOR INDIAN ADULTS TO BETTER THEMSELVES THROUGH EDUCATION, BECAUSE WHEN CHILDREN SEE THAT PARENTS ARE BETTERING THEMSELVES, THEY WILL KNOW THAT SOMEONE REALLY CARES.

LESSON SIX

CONTROL OF INDIAN EDUCATION

REASONS FOR TEACHING THIS LESSON

To know who is in charge of Indian Education and the responsibility that is involved.

To discover readiness to assume responsibility.

OBJECTIVES

Each student will list correctly two ways their parents could get involved in the control of Indian Education.

Each student will identify the priorities in his own value system and then discuss them in a small group.

Each student will publicly affirm his opinions and beliefs on the given issues.

Each student will answer one question in paragraph form.

RESOURCES

Who Should Control Indian Education?, by F. McKinley, S. Bayne, and C. Nimnicht
pp. 51 - 54

Values Clarification, by Sidney Simon, Leland Howe, and Howard Kirschenbaum
pp. 112 - 115
pp. 116 - 126

MATERIALS NEEDED:
Narrative Six - Control of Indian Education
Student Activity Sheet Five
Student Activity Sheet Six

METHOD - HOW TO ACCOMPLISH

--Read the Narrative.
Follow with discussion.
--Each student will identify his priorities. (See student activity sheet five.)
--Each student will publicly affirm his opinions on given issues. (See student activity sheet five.)
The teacher draws a long line on the board, and determines two polar positions on the issue. Then the teacher asks the students to write their answers on a piece of paper. The teacher can randomly choose some of these responses and post their positions on the continuum by marking with an "X" or by using the initials of the student's name. Students must be allowed to write "I pass" on their slips of paper on any given issue. The teacher should encourage students who are at the two opposite ends to discuss their differences.
--Each student will answer in paragraph form one of the following:
A. Explain how Indian people can become more involved in Indian Education.
B. Those who control have to assume responsibility. Explain what this means.
C. Explain the meaning of freedom.

STUDENT ACTIVITY SHEET FIVE

Below is a list of 18 values arranged in alphabetical order. Your task is to arrange them in order of their importance to YOU as guiding principles in YOUR life.

Study the list carefully. Then place a "1" next to the value which is most important for you; place a "2" next to the value which is second most important to you, etc. The value which is least important, relative to the others, should be ranked "18". For younger students you could use in groups of six and number from one to six.

Work slowly and think carefully. If you change your mind, feel free to change your answers. The end result should truly show how you really feel.

_____A Comfortable Life (a prosperous life)

_____Equality (brotherhood, equal opportunity for all)

_____An Exciting Life (a stimulating, active life)

_____Family Security (taking care of loved ones)

_____Freedom (independence, free choice)

_____Happiness (contentedness)

_____Inner Harmony (freedom from inner conflict)

_____Mature Love (sexual and spiritual intimacy)

_____National Security (protection from attack)

_____Pleasure (an enjoyable, leisurely life)

_____Salvation (deliverance from sin, eternal life)

_____Self-Respect (self-esteem)

_____A Sense of Accomplishment (making a lasting contribution)

_____Social Recognition (respect, admiration)

_____True Friendship (close companionship)

_____Wisdom (a mature understanding of life)

_____A World at Peace (freedom from war and conflict)

_____A World of Beauty (beauty of nature and the arts)

After the students have completed their rankings, they may be divided into small groups for discussion; or if the class wishes to make their choices public, they may tally the results of their listings and see how much similarity or diversity there is.

STUDENT ACTIVITY SHEET FIVE
(OPTIONAL)

The following is an additional list of 17 values. The student ranks each item according to the importance of the characteristic for him.

_____Ambitious (hard-working, aspiring)

_____Broadminded (open-minded)

_____Capable (competent, effective)

_____Cheerful (lighthearted, joyful)

_____Clean (neat, tidy)

_____Courageous (standing up for your beliefs)

_____Forgiving (willing to pardon others)

_____Helpful (working for the welfare of others)

_____Honest (sincere, truthful)

_____Imaginative (daring, creative)

_____Independent (self-reliant, self-sufficient)

_____Intellectual (intelligent, reflective)

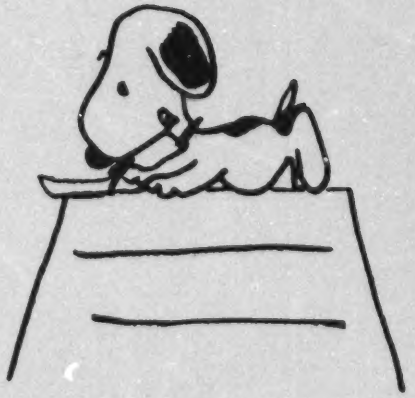
_____Logical (consistent, rational)

_____Loving (affectionate, tender)

_____Obedient (dutiful, respectful)

_____Polite (courteous, well-mannered)

_____Self-controlled (restrained, self-disciplined)



STUDENT ACTIVITY SHEET SIX

Place an "X" on the continuum which best answers your stand on the following issues.

1. How much personal freedom do you have?

   All decisions are to be made for you. . . . . .Complete freedom to choose for yourself.

2. How much freedom do you want?

   All decisions to be made for you. . . . . .Complete freedom to choose for yourself.

3. How are you at decisions?

   Completely unable to make decisions, even about what to wear . . . . . .Doesn't waste a second thinking; makes lightning-fast decisions about everything.

4. How do you feel about competition?

   Avoids any situation where there is a chance to win or lose. . . . . .Will trample anyone for the chance to win, and uses any means.

5. How do you feel about school?

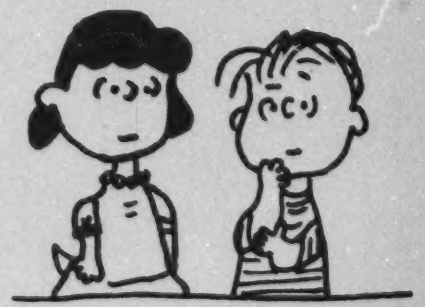
   Dynamite Dan, students would be better off if the school were blown to bits. . . . . .Stowaway Steve, loves school so much, the janitor has to drive him out of the school each night before locking up.

6. How much do you want from the family?

   Completely dependent on family; no outside interest, friends, etc. . . . . .Completely indifferent to family; would rather be rid of them.

7. Complete Indian control over Indian Education

   Complete control. . . . . .No control.



CONTROL OF INDIAN EDUCATION

IN THE PAST NO ONE HAS BOTHERED TO ASK THE INDIAN PEOPLE WHAT THEY FEEL EDUCATION FOR THEIR CHILDREN SHOULD BE LIKE. TO THIS DAY VERY FEW INDIAN COMMUNITIES ACTUALLY HAVE ANYTHING TO SAY ABOUT THE EDUCATION OF THEIR CHILDREN.

IN AN EXCITING AND WORKABLE SCHOOL, USUALLY TEACHERS, PARENTS, STUDENTS, AND THE SCHOOL BOARD OF EDUCATION HAVE AN OPPORTUNITY TO EXPRESS THEIR NEEDS.

IN A FEW CASES, ONE OR TWO OF THE INDIAN PEOPLE GET ELECTED TO A PUBLIC SCHOOL BOARD OF EDUCATION IN AN INDIAN COMMUNITY.

TODAY MOST BIA SCHOOLS NOW HAVE A SCHOOL BOARD (MADE UP OF INDIAN PEOPLE) IN AN ADVISORY CAPACITY.

IN 1967, THE NATIONAL YOUTH COUNCIL CONTRACTED WITH THE FAR WEST LABORATORY FOR EDUCATIONAL RESEARCH AND DEVELOPMENT AND MADE A STUDY OF EDUCATION OF INDIAN CHILDREN IN THE UNITED STATES. WHEN THEY FINISHED THEIR TWO-YEAR STUDY THEY MADE THE FOLLOWING RECOMMENDATIONS:

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1. THAT CONTROL OF INDIAN SCHOOLS BE GIVEN TO INDIAN PEOPLE.

2. THAT THE GOVERNMENT PROVIDE:
   TRAINING FOR INDIAN EDUCATORS SO THEY CAN
   RUN AND STAFF SCHOOLS,
   TRAINING AND HELP FOR INDIAN SCHOOL BOARDS
   TO OPERATE THE SCHOOLS,
   FUNDS FOR UPDATING CURRICULA SO THAT IT INCLUDES
   INDIAN HISTORY, CULTURE, AND VALUES;

SO THAT THE INDIAN PEOPLE CAN TAKE UPON THEMSELVES
THE RESPONSIBILITY OF THE EDUCATION OF THEIR CHILDREN.

IT IS IMPORTANT FOR INDIAN PARENTS TO BECOME MORE INTERESTED IN THE DAY-TO-DAY AND LONG-RANGE PLANS FOR THE EDUCATION OF THEIR CHILDREN.

LESSON SEVEN

CONTRIBUTIONS THAT INDIANS HAVE MADE TO EDUCATION

REASONS FOR TEACHING THIS LESSON

To learn what the Indian people of the past have contributed to education and to appreciate the efforts of their ancestors.
To improve listening skills by inviting a guest speaker.

OBJECTIVES

Each student will list correctly five general areas to which the Indian people have contributed to education.

Each student will formulate and write on paper three questions that they could ask the guest speaker.

Each student will identify an Indian artist and make a study of two of his paintings.

Each student will answer one question in paragraph form.

RESOURCES

The Indian Of Today, by Charles Eastman
pp. 148 - 178
Contemporary Sioux Paintings
Tipi Shop Inc., Rapid City, South Dakota 57701
SLIDES: Oscar Howe Art Work, No. 401 - 460
(State Library)
A Native American Curriculum Unit For The First Grade Natam I, by Phyllis M. Scholberg
pp. 28

MATERIALS NEEDED:
Narrative Seven - Contributions That Indians Have Made to Education
Books and Paintings of Indian Artists

METHOD - HOW TO ACCOMPLISH

--Read the Narrative. Follow with discussion.
--Teacher and students will arrange to have a guest speaker (an artist, dancer, writer, etc.) to speak to them about their contribution toward education. Arrange for a question and answer period after the presentation in which the students could ask one of the questions they formulated.
--Books and pictures of Indian artists will be supplied by the teacher or the students may check them out of the library.
Guide for study of the painting:
A. What is the title of the painting?
B. Describe what is seen in the picture.
C. Describe what is happening in the picture.
D. What do you think the artist is saying in the picture?
Each student will tell about his study to the rest of the class.
--Each student will answer in paragraph form one of the following:
A. Explain how this lesson helps to know what Indian people have contributed to education.
B. Explain how Indian people still are contributing to education today.
C. Explain why you think it is important for cultures to share with one another the discoveries they have made.

CONTRIBUTIONS THAT INDIANS HAVE MADE TO EDUCATION

EVERY CULTURE HAS CONTRIBUTED SOMETHING TO THE FURTHERING OF EDUCATION. THE INDIAN PEOPLE HAVE CONTRIBUTED MUCH TO AMERICAN EDUCATION.

THE INDIAN PEOPLE WERE THE FIRST TO CULTIVATE AND DEVELOP MANY OF THE FOODS WE HAVE TODAY. THEY GAVE US 80% OF OUR PRESENT FOOD PLANTS. SOME OF THE FOODS THEY HAVE PASSED ON TO OTHER PEOPLE ARE:

WILD RICE	SQUASH
TOMATO	TURKEY
CORN	POTATO
PINEAPPLE	PEANUT
SWEET POTATO	BEAN
TAPIOCA	CACAO (USED TO MAKE CHOCOLATE)
PUMPKIN	CASHEW NUT
MAPLE SUGAR	COCA (USED TO MAKE COCAINE)
CHILI PEPPER	

Reuben F. DuMarce

INDIAN CONTRIBUTIONS TO MODERN MEDICINE INCLUDE:

EPHEDRA (A NASAL MEDICINE)

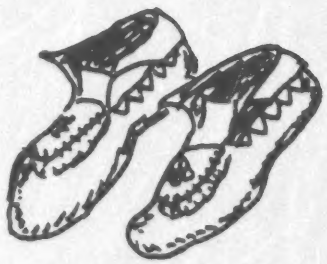
DATURA (TO RELIEVE PAIN)

CURARE (TO RELAX MUSCLES)

CINCHONA BARK (QUININE)

AND FIFTY OTHER DRUGS.

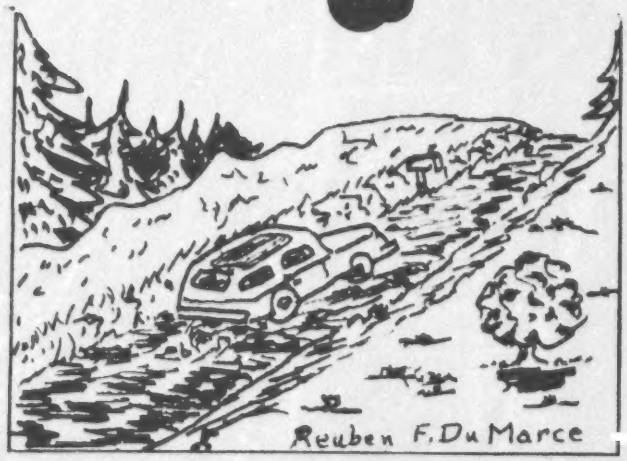
Reuben F. DuMarce



Reuben F. DuMarce

INDIAN CONTRIBUTIONS TO CLOTHING FASHIONS OF TODAY INCLUDE THOSE MADE OF BUCKSKIN SUCH AS MOCCASINS, JACKETS, AND GLOVES.

INDIAN CONTRIBUTIONS TO FINE ARTS SUCH AS ART, DANCE AND MUSIC ARE TREMENDOUS. THERE ARE MANY PLACES IN SOUTH DAKOTA THAT HAVE BEEN PAINTED AND DESIGNED BY INDIAN PEOPLE SUCH AS THE CORN PALACE, STATE CAPITOL BUILDING, ETC.



THE INDIAN PEOPLE HAVE CONTRIBUTED TOWARD THE ADVANCEMENT OF TRAVEL. THEY WERE THE FIRST TO DISCOVER THE NAVIGABLE WATERWAYS WHICH WERE USED FOR SHIPPING AND TRAVEL. THEY WERE THE FIRST TRAIL BLAZERS IN THE DAKOTAS. THESE TRAILS TURNED INTO OUR ROADS AND HIGHWAYS WE HAVE TODAY.

THE INDIAN PEOPLE WERE GENEROUS BECAUSE THEY SHARED ALL THEIR DISCOVERIES WITH THE NON-INDIAN PEOPLE WHO SETTLED IN AMERICA.

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